

THE
HISTORY

OF THE FIVE

wise Philosophers:

OR, THE

Wonderful RELATION

OF THE

L I F E

O F

JEHOSAPHAT *the Hermit,*

Son of AVENERIAN King
of Barma; in India.

The Manner of his Conversion to
the *Christian Faith*, and the *Horrid Per-*
secutions he suffer'd for the same. With
ten Miracles he wrought: And how, af-
ter his turning *Hermit*, he Liv'd in a *Cell*
in the *Desart* Thirty Six Years.

A Treatise both Pleasant, Profi-
table and Pious.

By N. H. Gent.

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Three Bibles on London-Bridge. 1711.



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TO THE
Christian Reader.

MEeting by meer accident with this Treatise, I no sooner began to read it, but by the Smoothness and Plainness of the Style, together with the Pleasant Contexture of the Story, I was induced to Peruse it through; and by the perswasion of some Friends, to whom I had shewn it, and who did highly approve of it, I could not rest for them till I had made it Publick.

The Story it self may seem somewhat Fabulous; however, the

To the Reader.

Reader may, from hence, draw a Good Moral, and learn to despise the World, with all its Glories Appurtenances, and Specious Pretences, from the Example of this Pagan, yet most Pious Prince. The Atheist, or Fool, that hath said in his Heart, There is no God; may be convinced with shame, that there is a Great Creator of all things, who is the Just Rewarder of Virtue, and Punisher of Vice: If he will, with Jehoshaphat, but observe the Dictates of Reason: That Virtuous Youth, altho' he was debarr'd by his Father, (who was a most cruel Persecutor of the Christians) from all Discourse with any, (least they should perswade him to leave those IDOLS his Predecessors had Diabolically Worshipped) cloistering him up within a Palace built for

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To the Reader.

for him on purpose; yet, by the Light of Nature, with the Gracious Inspiration of the Holy Spirit, he attained to the Knowledge of the True GOD.

Avenario the King, his Father, being informed, from the Nativty of his Son by the Magi, that he should turn Christian, and be the means of Converting Thousands, resolved to hinder him from being the Instrument, if possible: And therefore to choak all Thoughts in him of Goodness, ordered his Tutor Lionone to furnish him with all things requisite that might indulge Sensuality: but principally he furnished him with young Virgins, who, though very fair, and instructed in all the Craft and Subtilty of their Sex, could not delude him into their Wanton Embraces, by all their Wan-

To the Reader.

zon and Lascivious Insinuations.

Since Lustful Dalliances would not prevail, Wealth and Honour were the next Baits to tempt him to his eternal Ruin and Damnation: yet neither Pleasure nor Riches, with all their Assaults, could, in the least, prejudice the Fortrefs of his Christian Resolution.

Since fair Means would not do, foul Means was look'd upon as the best Expedient; whereupon, all the Threats imaginable, Death it self not excepted, were pronounced against him: yet all those dreadful Menaces moved not his Constancy and Perseverance in that Religion which Barlaam the Hermit had made him acquainted with.

The

To the Reader.

The last course his Father took, was, to give him the Fourth Part of his Kingdom, with a great Treasure; which, as soon as he received, he distributed amongst the Poor and Needy: To increase his Faith, he was impowred from Above to work Miracles, which wrought so strongly on the Infidelity of Avenerio the King, that he, with most of his Nobles and Subjects, became Christians: and, soon after, he died.

Jehosaphat succeeded his Father; but he reigned not long ere he forsook his Kingdom, and secluded himself from the World, taking upon him the Habit and Severity of Life of a Hermit, lest the Glory and Delights of this World should lead him out of the way to Heaven.

To the Reader.

This most Excellent Pattern I commend to the perusal of Young Men, to slight their Pleasures sometimes, lest they have no time left to look after their Eternal Concern. The Rich I would advise to read it seriously, and learn from hence, not to value their Wealth here, so much as their Eternal Weal hereafter: Which, that it may be our continual Endeavours, is the hearty Prayer of him, who would be in Charity with all,

Nich. Herick, Gent.

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THere is lately brought from *Chili*, a Province in *America* a most Excellent Natural Balsam, far exceeding that of *Peru* and *Tolu*, in curing most Diseases in human Bodies; as it hath given Demonstration: 'Tis a Remedy no Man under the Sun can compose, as being a most Odoriferous and Natural Balsam. It cures all Pains proceeding from Cold, corroborates the Stomach, creates an Appetite, and strengthens the whole Body: It is a wonderful Remedy for all internal Sores, Bruises, Ulcers, &c. and mightily helps all Asthmatical Distempers: 'Tis also a great Cephalick, helping most Diseases of the Head,
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THE

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JEHOSAPHAT *the Hermit.*

THE Flourishing State of
Barma had to their King
Auenerio, a Prince most cruel
against

against the Christians, inſomuch that he made a Decree. That all ſhould be baniſh'd out of his Kingdom ; to that end Commiſſioners were ſent, that all which were found, after a day prefix'd, ſhould be ſlain.

He had to his Queen a Lady of an incomparable Beauty, but barren of Children, which cauſed great Grief unto them both ; for oftentimes he gathered together the Priests of his Idols, and offered great Sacrifices, to the end they ſhould pray to their Gods, that they would be pleas'd to give him a Child ; but all was in vain. After a time the Queen conceived, *Chriſt* ſhewing a Miracle, which cauſed the King greatly to rejoyce, making to his Idols moſt bountiful Feaſts, and offering by his Priests 200 Bulls,

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Bulls, and 200 Sheep, with much Bread and Wine, causing great joy and mirth throughout his Court.

Within three Months that she should be delivered, the King commanded all the Wise Men to assemble before him, chusing five out of them, and said :

‘Sirs, the cause why I send for you is, for that you should remain in my Court till the Queen be delivered, and when the Child is born, to tell what Planet that time most reigned, and what Nature and Disposition it shall be of. To which all answered, We will obey your Command.

A while after the Queen brought forth a Male Child, whom he called *Jehosaphat*, causing great Joy and Feasting through-

throughout the Kingdom, the King giving large Gifts, and offering great Offerings to the Idols and Gods, that they would grant the Child a long and prosperous Life, to be gracious in the eyes of the People, that after his death he might maintain the Kingdom in peace and tranquillity.

When the Feasting was ended, within three days the King called the five Wise Men, and said, ' Tell me of what Nature my Son shall be of, and what fortune he shall have.

Then four of them answered, ' Sir, we find nothing but good towards him; for our Astrological Books shew, he shall be of a strong nature, great, fair of Person, full of Knowledge, long liv'd, and you shall have much joy,

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' joy in him, and always he will
 ' be obedient to your command.
 At whose saying the King was
 well pleased, and reply'd, ' I will
 ' also hear the Opinion of the
 ' Fifth Astrologer: for he was
 esteemed wiser than the other.
 When he came, the King asked
 him what he thought concerning
 his Son, and whether he was of
 the same mind as the former
 were of.

Then he reply'd: *Sir, I wish
 I could tell you better tidings of
 your Son than what I shall say;
 for I find not under what Planet
 he was born, but will contradict
 what the four former Wise Men
 have spoken.*

The King desired him to re-
 veal the Truth.

Then said the Philosopher:
 ' Sir, I find your Son shall be
 ' great,

' great, and more wise than any
 ' of your Race; but for the pre-
 ' sent I will declare the worst,
 ' which is, He'll become a *Chri-*
 ' *stian*, and will ruinate all your
 ' Idols, which cannot but be a
 ' grief unto you: Besides, he will
 ' banish all your Priests, and be
 ' against our Religion, which
 ' none of your Predecessors as yet
 ' ever did.

When the King heard the Sa-
 vii say so, his grief was exceed-
 ingly increased; and said, ' How
 ' shall I prevent my Son's being
 ' a *Christian* ?

To whom he answered, ' Let
 ' him for three years together
 ' suck, and in the mean while
 ' cause a Palace to be made, in
 ' which let there be neither Win-
 ' dow or Balcony, to hinder his
 ' looking abroad. That done,
 ' cause

' cause him to be put therein, and
 ' set over him some strict Guar-
 ' dian or Master, in whom you
 ' may most confide: Also let him
 ' chuse twelve young Maids, from
 ' thirteen to twenty Years Old,
 ' commanding his Tutor to in-
 ' struct him in your Religion, bid-
 ' ding all upon pain of death not
 ' once to speak of *Christ*, nor
 ' any other *Christian*. Besides, let
 ' him be instructed in Learning,
 ' telling him he shall never die,
 ' but live for ever: And if any of
 ' the Maids be sick or die, let an-
 ' other be made choice of like
 ' unto the former; commanding
 ' them not to talk of old Age,
 ' Death, nor any thing that may
 ' discontent him: nor let him
 ' speak with any except those in
 ' the Palace, giving him all the
 ' Delights and Pleasures imagin-
 ' able,

able, to the end ~~he~~ may not
 'grieve, nor be angry, but let
 'him have all the Joys and Plea-
 'sures as may be: so let him re-
 'main there fifteen Years, after-
 'wards you may permit him to
 'go forth.

The King said: 'Wherefore
 'should I do thus?

The Philosopher answered:
 'It is reported the Life of the
 'Christians is such, that if any
 'will observe their Law, he ought
 'to suffer Poverty, Pain, Fasting,
 'giving Alms, and do Pennance
 'for the Love of *Christ*, always
 'thinking of Death, and the pains
 'of *Hell*; not giving themselves
 'to the Pleasure of the World, but
 'ever mourning for their Sins,
 'afflicting their Bodies, striving
 'to be chaste and clean from all
 'Carnal Delights. It is said also
 'of

of the *Christians*, Who lives in
 this World after the Flesh, shall
 live eternally in Hell-fire, with
 the Devil and his Angels; but
 if a Man lives after the Spirit,
 poor and patient, for the love of
Christ, doing good works, he
 shall go into Paradise possessing
 those Joys which never shall
 have end. Therefore, Sir, cause
 your Son to be thus brought up
 till he be fifteen years old; so
 when he is used to eat, drink, and
 take his full Delight, you may
 after marry him to some great
 Princess; till then you must not
 let him forth: so that all the
Christians, nor their Prayers, can-
 not convert nor draw him from
 our Law, nor from the pleasures
 of the World: by this means he
 shall never become a *Christian*.

When

When the King heard the saying of this wise Philosopher, he was much pleased, and said: *All this I'll do.* So forthwith he sent for a Barron whose name was *Lionone*, a Man who for his former Fidelity the King did much confide in, saying unto him: "O *Lionone*, I have sent for thee, because thou art he I dare repose more trust in, than in any other in the World: to confirm the same, I shall commit the greatest Jewel I have into thy custody, which is my Son *Jehosaphat*, who shall remain under thy Tuition fifteen Years: and thou shalt also have twelve young Virgins and one Tutor, the Virgins from thirteen to twenty years old, all in a Palace with my Son, commanding them never to name *JESUS CHRIST*
nor

' nor suffer him to speak
 ' with any living Creature save
 ' those which are in the Palace;
 ' and that you shall bring him up
 ' in our Religion, giving him al
 ' the content that may be. And if
 ' thou dost these things according
 ' as I command thee, then no Man
 ' shall be more gracious in my
 ' sight, nor ask any thing which
 ' shall not be granted by me; but
 ' if thou dost any thing contrary
 ' to what I have said, I shall hold
 ' thee the greatest Enemy in the
 ' World : therefore have a care
 ' of him, and I shall be obliged to
 ' thee; but if thou will not do it,
 ' answer me quickly.

*Lionone then said : Sir, in all
 things I will obey your Highness's
 Command.*

Then caused the King a Pa-
 lace to be made as the Philoso-
 pher

pher had advised him, and when three Years were expired, the King sent for *Lionone*, for the Tutor, and the Virgins, and the Philosopher to come before him, and said: 'I would have you instruct *Lionone*, the Master, and the Virgins how they should bring up and educate my Son.

Then he began to teach them in what manner they should look to him; and when they were well instructed what they should do, the King commanded on pain of their Lives that they should be obedient to what the Philosopher had said. So all with *Jehasaphat* went into the Palace, and when he had been there some time, he grew fair, pleasant and delightful.

Then the King went to visit him, and seeing so great an Improvement

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provement in him, was well pleas'd; nor could he stay above eight days from seeing of him, nor parted from him without grief.

When he had been there seven years, his Tutor had well instructed him in Learning; and when he came to the age of thirteen years, he proceeded in so many Arts and Sciences, that his Tutor did much marvel, and said unto *Lionne*: 'If *Jehosaphat* doth live, 'he will be a great Philosopher. Besides, his carriage was so affable, courteous and pleasant, that it made all to admire; and often he would dispute about hard Questions, which made his Tutor to wonder at his Knowledge.

When he had remained full fourteen years, and so well improved in all Literature, the King seeing him so wise and gracious,

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rejoyced exceedingly therat, and
 said to himself: 'Well was the
 ' false saying of that Philosopher
 ' which told me, I should have
 ' much grief and sorrow of my
 ' Son; in stead of which, I have
 ' the greatest joy and consolation,
 ' that the grief I may sustain
 ' cannot countervail the delight
 ' which now I suffer.

Being now come to the Age
 of fifteen Years, he began to fa-
 vour one of the Virgins more
 than the rest, and said unto her:
 ' Thou art she in whom I repose
 ' much more trust than in all thy
 ' Companions; therefore I pray
 ' thee, for the love I bear unto
 ' thee, to tell me the occasion
 ' why my Father keeps me so
 ' close lock'd up; and if thou wilt
 ' tell me the truth, I promise thee
 ' I will conceal it, so that none
 ' shall

at, and shall have knowledge thereof:
 as the but if thou deniest to reveal the
 Sopher truth, and that I hear it from
 have some other, none will be in
 of my greater Envy to me than thy
 I have self.

Jehosaphat speaking these
 words unto her, she turned her
 Face to the Wall, and wept, not
 knowing how to Answer him;
 but pausing a while with her
 self, spake thus: ' Most Noble
 Sir, you have put me to such a
 strait, that I know not how to
 Answer you better than with si-
 lence; for should I tell you the
 truth, the King your Father
 would put me to death, and if
 I deny to fulfil your command,
 you will hold me the chiefest
 Enemy you have.

While thus he stood, not
 knowing what to do, *Jehosaphat*

P. B. 53.

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phat with fair words desired to know the truth, and said : ' Fear nothing, no harm shall come unto thee.

The Damsel, not able further to contain her self, said : My Lord, before you were born, the King your Father sent for Five wise Men, the chiefest in his Kingdom, and would know what fortune you should have, and what is your Destiny. Then one of the Five answered, you should become a Christian. Upon that the King for fear built this Palace, causing you not to come forth till fifteen years were expired : and then he intend to set you free, and marry you to some great Princess.

Jehosaphat now knowing the Truth, was very well pleased, having understood the occasion there-

thereof, and why he was so strictly look'd unto; and musing with himself, his desire was the more to come forth: So calling *Lionone* unto him, he said: 'O *Lionone*, I pray favour me so much as to open the Gate, because I would recreate my self abroad, and presently I'll return again.

Lionone said: 'Sir, I cannot, till first I have Licence from your Father.

Jehosaphat entreated he would be a means to get him Leave.

Then *Lionone* in all haste went, and coming to the King; told him how desirous he was to take the fresh Air.

The King at this was much grieved, and told him, One of these days he should come forth.

So *Avenerio* over three days went himself, and asked him what he would have.

Jehosaphat kneeling, replied,
 ‘ My Liege, for the great love
 ‘ you ever bore unto me, and for
 ‘ the patience I have so long suf-
 ‘ fered; let me intreat you I may
 ‘ see the City. Then presently
 he wept.

The King seeing his great de-
 sire, said: ‘ Weep not, my Son;
 ‘ the time will not be long but
 ‘ your Request shall be granted.
 Then he went from him, and
 caused a Proclamation forthwith
 to be published, That when *Je-
 hosaphat* should ride through the
 City, neither Man, Woman, or
 Child, that had any Infirmi-
 ty, as Lame, Blind, Maimed,
 or any Aged Person whatso-
 ever, should once appear, but
 retire

retire into their Houses, nor should presume to stand at their Doors, Windows, or Balconies, upon pain of Death; nor be seen at that time, because his Son should not behold the Misery of this World: and further commanded, That all which were young, lusty and strong, should shew themselves openly; to the end when *Jehosaphat* passed by he might take a better view of them.

Now when four Days were over, the King with his Lords went to the Palace to accompany *Jehosaphat* towards the City; and being mounted on a goodly Horse: he wondred to see so many lusty Men, and they much wondred to see so brave a Prince; the

Damfels fitting in their Windows, finging in their Balconies, others playing on Instruments, with fuch Mirth and Jollity in the Streets, that did much amaze him, becaufe never before he had feen the like: So when he had taken his full Delight, by his Father's Command he returned to the Palace, charging *Lionone* he fhould not go forth without his fpecial Order.

Now when *Jehofaphat* was come to his Palace, he began again to talk with the Damfel, concerning the great Pomp he faw in the City. To whom ſhe replied: ' My Gracious Lord, did you but fee the ' Mountains, Valleys, Beaſts, ' Birds, Flowers, Plants, and ' other Rarities this World doth ' afford,

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‘ afford, your Joy then would be
 ‘ twice so much.

The Damsels Words bred in
 him a greater Desire the second
 time to take the Air; so present-
 ly calling another Maid, he said:
*Go tell the King, if it might so
 please him, I would see the Mee-
 dows and pleasant Fields.*

Then she went, delivering
 her Message to his Father; who
 said, *Return, and tell him with-
 in fifteen days he shall have his
 desire.*

The Time being come, the
 King with many Barons, Lords
 and Knights, went to the Pa-
 lace, accompanying Jehosaphat
 through the City, all being in
 the same Posture as at the first;
 for neither Lame, Blind, or
 Aged Persons were seen, nor

any that were Sick or Infirm: the Men healthful and lusty, the Women young, fair, and most richly clad. So riding five Miles, they came to a goodly Plain, adorned with Flowers, Herbs, and Plants; on the Trees Birds singing, on the Grass Beasts feeding; at which sight *Jehosaphat* did much wonder. To give him the more Delight, the Cavaliers rode a Hunting; and by reason of their Earnestness in Game, *Jehosaphat* was left but with a small Company, he still musing on the Flowers, Birds and Cattle: So going forwards, about the middle of the Plain, he espied a Blind Man, and another which was Leprous, who for God's sake desired an Alms. When *Jehosaphat* saw them, he stood still,

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still, and fixing his Eyes upon them, asked *Lionone* what they were.

He answered; Men, that by reason of Sin were so born.

Jehosaphat said: ' Are not all Men born healthful and illuminated, and I and thou ?

Jehosaphat said: ' Some are 'Lame, some struck with Planets, 'and other some Blind, according to the Will of G O D.

When *Jehosaphat* heard this, he said: ' So it might have happened to thee and me.

He answered: ' Many are born 'Healthy, but afterward become 'Infirm; as some Lame, some 'Blind, other some Leprous; it 'being a common thing in this 'World; therefore every one 'that is Healthy hath great cause 'to praise G O D.

When *Jehosaphat* understood that he likewise might be Lame, Leprous, Blind and Infirm, as those two were, he was much afraid; and departing from that place, said: 'Let us return homeward.'

Now when he came to his Palace, he began to think on these two Men, and being troubled, took no Delight as at other times. Which *Lionone* seeing, he went presently to the King, and said: 'Sir, your Son *Jehosaphat*, on what occasion I know not, hath taken so deep a Melancholy, that he is much altered, and delights in nothing, neither can I imagin the cause thereof: I thought it therefore my Duty to acquaint you therewith, to prevent if possible, farther

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My Counsell is (if your Ma-
jesty likes of it) not to restrain
him so much of his Liberty; but
send your Huntsmen and Falco-
ners, to shew him some Delight
and Sport, whereby to remove
this Inward Grief.

The King was well pleased
with *Lionone's* Counsell, and
gave Order all should attend
him.

So *Lionone* returned to the
Palace, and told *Jehosaphat*
what the King had said; for
which he seemed to be very well
pleased.

Now as his Father had for-
merly done, so he gave Order
that the young Cavalry should
be ready to wait on him. Then
he

he sent his Hounds and Spaniels, with his Huntsmen, to *Jebasaphat*; who presently took Horse, and riding with his Company about Four Miles from the City, they espied a *Hearn*; so letting the *Falcon* fly, he saw a brave Battel between them in the Air, in which he took great Delight; and passing on further, he saw other Game. So spending that Day to his great content, till Night approached, he repaired homeward; and going by a Woodside, there appeared before him a Man, who from his Cell, crept forth, near upon an Hundred years old, Toothless, Bald-headed, hollow ey'd, Wrinkled Face, Lean, going on Crutches, and having the *Palsey*: which *Jehosaphat* spying, staid his Horse,

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Horse, and earnestly looking on him, said to *Lionone*: ‘What thing is this that’s so ill-favour’d, and seems to go?’

To whom he reply’d: ‘He is a Man grown Old, and Infirm by reason of Age; so that his Natural Strength is decay’d, which causeth the loss of his Teeth and Baldness; neither can he live long, but of necessity must shortly die.

When *Jehosaphat* heard so much, he said to *Lionone*: *And what becomes of him then?* He answered: *Put into the Earth.* *Jehosaphat* reply’d: ‘The false and wicked Man, when must he die, and what Death?’

Lionone said, *None can tell when, nor the time, but GOD only.*

Now

Now when *Jehosaphat* had duly consider'd *Lionone's* Words, incontinently he began to think on *Death*; saying to himself: *Seeing I must die, and become Earth, what profiteth Riches and Honour, though I be Lord of the Earth?* Then began he to despise the World, saying to *Lionone*: *Lets go to the City.*

Being now come to his Palace, his Thoughts were of nothing but upon *Death*, saying to himself: 'Perhaps I may die to Day or to Morrow, and from this hour I will only carry the figure of *Death* before my Eyes, nor henceforth take any Delight in Worldly Pleasures. These Thoughts of his ascended into Heaven: *CHRIST* seeing his true Intent to forsake the World, took pity on him, and sent

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had sent an *Angel* unto an *Hermit*,
 words, whose Name was *Barlaam*, about
 think Threescore years old, Thirty of
 self: which he had spent in the Wil-
 come derness, mourning for his Sins,
 and being Six Miles from the City.

Then spake the *Angel* to the
 de- *Hermit*, and said: 'Go find out
 Lio- ' *Jehosaphat*, the Son of *Avens-*
 ' *rio*, and preach unto him in the
 a- ' Name of *JESUS CHRIST*;
 o- ' so shall you Convert him, and
 ng ' he shall Convert the *Indians* to
 te ' the *Christian Faith*.

Barlaam then went to a Friend
 of his in the City, desiring him
 to lend him a Gown, the which
 he put over his hairy Weed:
 after that he went to *Jehosa-*
phat's Palace, and said to the
 Porter: 'Friend, I would gladly
 ' speak with your Lord.

To

To whom he reply'd : ' You
 ' may not, nor think of such a
 ' thing; because the King hath
 ' commanded no Man should be
 ' admitted without his special
 ' Order.

Barlaam said : ' Did you but
 ' know the occasion why I come,
 ' you would soon give me leave;
 ' but if I go hence, and he hears
 ' you deny me Entrance, he'll
 ' be very much displeased with
 ' you.

The Porter said : ' What is
 ' your Business ?

Barlaam answered : ' I am a
 ' Merchant that come from far
 ' Countreys, and have a Jewel of
 ' great Price, the which hath this
 ' Vertue, that whosoever hath it
 ' shall never die; for if he were
 ' Blind, Lame, Leprous, Deaf, or
 ' had any other Disease whatso-
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ever, it will instantly cure him :
 but if I may not now speak
 with him, I then will carry it
 to some other Great Lord, who
 will esteem of it as a Mighty
 Treasure.

When he heard of such a Jew-
 el, having so many Vertues, he
 desired much to see it, promi-
 sing then he should have En-
 trance.

The *Hermit* said : ‘ I will not
 ‘ shew it thee ; for why shouldest
 ‘ thou desire such a thing, before
 ‘ thy Lord hath seen it ? Nor is
 ‘ there reason for it. Besides, no
 ‘ Man may see it unless he be a
 ‘ Virgin, thou art none, therefore
 ‘ thou mayest not see it : but I will
 ‘ shew it unto thy Master, because
 ‘ he is a Virgin.

The Porter then knowing
 that *Barlaam* spake true, said :
 ‘ Stay

Stay here till I tell my Lord.
So presently he went, declaring
the words which passed between
them.

At this News *Jebosaphat* was
glad, commanding the Porter he
should bring him unto him.

When *Barlaam* came in, he
took him by the Hand, leading
him into his Chamber, saying:
‘ O Sir, will you shew me
‘ the Precious Stone the Porter
‘ spake of?

Barlaam answered : ‘ This
‘ Jewel is such a Thing, that
‘ none can see it with their out-
‘ ward Eyes, but with the Eye of
‘ the Mind.

Jebosaphat replied : ‘ How
‘ can a Man see it with his
‘ Mind?

Barlaam said : ‘ The Mind of
‘ Man knows all things in this
‘ World ;

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Jebosaphat
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Barlaam
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Lord. World; and above that, his
 claring Creator GOD: but if a Man
 between knows not his Creator, he can
 never see this Precious Stone.

It was Jehosaphat said: 'Who is my
 ter he Creator?

Barlaam answered: GOD, the
 n, he Father, Son, and Holy Ghost,
 dding which are Three Persons, and
 ing: only One GOD; He it is who
 me Created Heaven and Earth, the
 orrer Sea and all things contained in
 them: and He, He it is which
 This sent his Son *Jesus Christ*, which
 hat is God and *Man*, to save Man-
 out-kind: and it is he that sent his
 of *Angel* that I should come to
 thee, and Teach thee to know
 Him. Neither am I a Mer-
 ow chant, but a *Hermit*, which
 his keep in the Desarts to do Pe-
 of nance for the Love of our Lord

FE.

‘ JESUS CHRIST, and
 ‘ called *Barlaam*.

Then *Jehosaphat* said: ‘ Wh
 ‘ is that *Christ*, thou sayest is G
 ‘ and *Man*?

Barlaam answered: He it
 ‘ who made the Heaven Impe
 ‘ rial, calling it *Paradise*, and in
 ‘ this created *Angels* and *Arch*
 ‘ *Angels*, in such Dignity and Glo
 ‘ ry, that no Humane Tongue
 ‘ can expresse. Among these He
 ‘ created one more Glorious than
 ‘ the rest, calling his Name *Luci*
 ‘ *bello*; who, seeing himself far
 ‘ greater than the others, grew so
 ‘ proud, saying to *God* the *Fa*
 ‘ *ther*, he would be Lord of Hea
 ‘ ven: so taking part with the
 ‘ other *Angels* in a *Rebellious*
 ‘ way: *God* the *Father* seeing
 ‘ *Lucibello*’s *Pride*, threw him and
 ‘ the

and at the rest out of *Paradise* into
the *Infernal Lake*, there to
burn with those who follow
their Example. And as he
which was the chiefest of all
the *Angels*, suddenly became
the worst: And, as his Name
was *Lucibello*, he called his
Name *Lucifello*. And the rest
of the *Angels* which were
thrown down with him, are
now all become *Devils*, and so
many, as that they fill the *Air*
and *Hell*. Now *Jesus Christ*
seeing the *Angels* thus to sin,
and that the Places in Heaven
were empty, said: *Let us make*
Man according to our Likeness,
that they may fill up the Places
in Paradise which are empty of
these Devils which are thrown
into Hell. Then *G O D* made
Man.

Here

Here he begins to relate the full scope of the Scripture, from the Creation of *Adam*, to the Passion of *Christ*; which being known unto all, for Brevity sake, I omit.

When *Jehosaphat* understood how *CHRIST* came into the World, and how he suffered Death to recover Mankind, and at the end of the World shall judge the Quick and the Dead, he threw himself down at the Feet of *Barlaam*, saying: ' *Barlaam*, I Believe in my Lord ' *JESUS CHRIST*, which is ' true *God* and *Man*; and he said ' moreover, I will do whatsoever thou'lt command me, do ' may be a Servant unto my Lord ' *CHRIST*.

When *Barlaam* saw *Jehosaphat* was Converted, he took
and

and embraced him, in sign of Joy, giving him his Blessing; and then Instructed him for Eight Days together how he should Live and keep from Sin, and how to be chaste and pure from every Vice, and to be Pitiful to the Poor.

Then *Jehosaphat* said: 'What Life is best for me that I may be Saved?

Barlaam answered: 'Our Lord **CHRIST** lived poor, and died poor, Teaching us how we should follow his Example, and think on *Death*, and how **GOD** will come to judge the World. And further said: 'I would have you do as a King, you always thought on *Death*, and how **GOD** will come to judge the World by Fire; and how he will say to the Dead, Rise up and come to
the

the General Judgment. ' This
 ' King did so think on Death
 ' that he could never be merry.
 ' The which, a Brother of his, to-
 ' gether with his Lords, seeing,
 ' they would fain know the cause
 ' thereof, and said :

*Sir, All your Barons, Lords,
 and others of your Court, do
 much marvel at your Highness's
 sadness, and why you are so trou-
 bled in your Mind: You know
 you are a Great Prince, having
 all your Realm in Peace, and
 none of your Subjects are disobe-
 dient to you, but all would die
 to do you Service. You have all
 the Delights that may be, and if
 more could be purchased with
 their Lives, you should have
 them; so that all wonder at your
 Sadness.*

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The King then said: O my
 Brother, do not marvel at this
 my great Grief, because I always
 think on Death, and how GOD
 will come to judge the World,
 and will give a sharp Sentence
 upon Offenders, when that fear-
 ful Trumpet shall sound, and
 GOD shall say, Come all to Judg-
 ment. This, and only this, is the
 Cause of my Discontent.

Now when his Brother heard
 him say thus, he laughed, and
 made a Scoff at his words; so
 going from him, he told the
 Nobles of all the King had
 said.

When the King saw his Bro-
 ther did so slight him, he said
 to himself: And I will try whe-
 ther he is so valiant as he seems.

It was a Custom in that
 Countrey, if any Person com-

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mitted

'mitted an Offence worthy of
 'Death, this King sent two
 'Trumpeters to sound at his
 'House, that all the People
 'shou'd know he was the Party
 'must Suffer. About Eight days
 'after, the King sent them unto
 'his Brother's House, where they
 'Sounded a whole Day; who
 'hearing them, was greatly a-
 'fraid that he must suffer Death,
 'and not knowing the Cause,
 'wept exceedingly. Then go-
 'ing to the King, he said: My
 Lord why have you caused the
 Trumpeters to sound at my
 Door? What have I done that I
 deserve Death?

The King seeing him so a-
 fraid; and trembling in that
 manner, took him by the Hand,
 saying, Dear Brother, you know
 I love you well, and also know
 you

you have done no Offence worthy
 of Death; yet have you so great
 a fear of these two Trumpeters
 which sounded at your House, be-
 ing but weak and mortal Men:
 Think then what great fear I
 ought to have, when I consider,
 that severe Sentence which
CHRIST shall pronounce upon
 all wicked and sinful Men, when
 that great Trumpet shall sound,
 and he will say: Go you Cursed
 into everlasting Fire, prepared
 for you and the Devils from the
 beginning of the World. And
 therefore, my Brother, do not de-
 ride me if I am so sad because of
 that Sentence, which God shall
 give at the Day of Judgment,
 when that fearful Trumpet shall
 sound. seeing thou art so troubled
 at the two Trumpets which sound-
 ed at thy House.

Moreover, Barlaam said to
Jehefaphat, ' I will tell you an
 other Tale of a King which did
 much Reverence and Honour
 the Poor, because they should
 pray to GOD he might escape
 that fearful Sentence, which he
 will give at the Day of Judg-
 ment.

Upon a time the King Riding
 towards the City, about the midst
 of the way met with two Her-
 mits, Poor, but Holy Men, and
 Servants of GOD: When he
 saw them, he lighted off his Horse
 kneeling at their Feet, saying;
 Pray to GOD that he will de-
 liver me from that Sentence,
 which he shall pronounce at the
 latter Day. When he had so
 done, he mounted again, and re-
 turned to his Palace.

Then

Then one of his Lords went to him, and said: Sir, you did your self to day a great Dishonour, as also to your Crown and Realm, when you dismounted off your Horse, and kneeled at the Feet of those poor Men.

** The King replied: One of these days I'll tell you the occasion thereof.*

When some time was past, the King caused two Coffins to be brought, which he placed in his Hall; one of which was new, painted and Wrought with Golden Flowers, wherein was nothing but dead Men's Bones; the other was old, loathsome and rotten, wherein was Gold, Silver and Precious Stones: Afterward he called his Courtiers together; when they came, he also sent for that Lord which did so reprove
C 3 him,

him, saying unto him: Go, take thy choice of these two Coffins.

The Lord went and chose the new one, which seemed fair, and richer than the other.

The King said: *Open that Coffin, and see what's in it.* When he had opened it, he found nothing but rotten Bones, at which the Lord was much abashed.

Then said the King, *Open the other which seems so loathsome:* which being done, he found in it Gold, Silver and Precious Stones. The Lord seeing this was much ashamed.

Then said the King, Knowest thou why I do this? I did it, because the other day thou reprovest me, when I Reverenc'd those two *Hermits*, which are like those two Coffins; -that's

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to say, this Old and Rotten one, being open'd, was full of Treasure; so do these *Hermits* go all Clad, Bare-footed, and do Penance for the Love of *CHRIST*, but within are full of Sanctity and Holiness: therefore marvel not if I honour them so much.

And this Coffin that's so fair without, but within full of Bones; demonstrates those which have Honour and Riches in this World, but their Consciences within are full of Sins; Pride and Envy, and without are adorned with rich Apparel, because they rejoyce in this World, but in the Eyes of God are worse than Carrion: Therefore, said Barlaam to *Jehosaphat*, Love the Poor and shew Mercy to God's

Servants, and do not forget that which I have told thee.

Take heed you do not like a Countrey-man, who got a Nightingale, which, when he saw herself taken, lamented greatly, and said: Friend, if thou wilt let me go, I'll teach thee Three Things that happy thou shalt be to know; besides, great Profit from them will arise, if thou canst keep them.

The Villain said: If thou wilt tell mee, I'll set thee free.

Then said the Nightingale, Mark: the First is this:

That thing which thou canst not have, go not about to seek it. The Second is:

That thing which thou hast, if thou makest it a trade or Mystery, with much Secrecy hold

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hold and keep it: The third is:

That thing which cannot be, by no means you ought to believe it.

When the Country Man heard them all, he was much pleased, and let the Nightingale go.

Then flew he on a high Tree, and called the Rustick, saying: O simple Fellow, in an ill time thou hast let me go; for in my Throat I have a Stone, which is far greater than a Goose's Egg, and is worth a mighty Treasure.

When he heard her say so, he did much repent him; and he went presently into the Wood, thinking again to take her.

The Nightingale then said: Thou foolish Fellow, hast thou

so well kept in Mind my Instructions which I taught thee ?

Then spake she again unto him, *That thing which thou hast, and needs must use, be sure to hold fast.*

That thing thou canst not have, go not about to seek.

You have had me, and knew not how to keep me ; and now thou seekest to take me, but canst not get me.

That thing which cannot be, thou oughtest not to give credit to. Thou believest I have a Stone so big as a Goose's Egg in my Throat : Now how can I have such a Stone, since the Egg is bigger than my Body ? *Then said she,* Get thee down in an ill hour, and all bad luck go with thee ; from hence forward

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ward I'll give thee no more good
Counsel, because thou canst not
keep it.

Moreover *Barlaam* said, 'The
'Instructions which I have
'taught thee concerning our
'Lord *CHRIST*; know how to
'bear them in Mind; because
'they will profit thee very much.
'Now know, *Jehosaphat*, I'll re-
'turn to my *Cell* in the *Desart*.

Jehosaphat said, 'What Life
'lead you there?

He answered, 'Our Life is
'such, that we eat raw Herbs,
'and wild Roots; our Drink is
'Water, the bear Earth our Bed;
'our Apparel mean, made of *Ca-
mel's* hair, which next our Flesh
'we wear: All the Day, and
'part of the Night we spend in
'Pray.

Prayer, bearing three things
always in our Mind.

The First is, Our Sins committed: For this cause we are
sorry that we have offended so
Gracious a G O D.

The Second is, The Pains of
Hell, which are so terrible and
great.

The third is, to wait for
the Glory of Heaven, prepared
for those which suffer here for
the Love of CHRIST.

Then *Jehosaphat* said; ' O
Holy Father. I pray thee, let
me go to do Penance with thee
in the *Desart*.

Barlaam said, ' It is not yet
time, my Son.

Jehosaphat reply'd: ' Then,
Holy Father, I pray, give me,
your hairy Coat, and I will
give

' give you mine, that I may wear
 ' it under, to the end I may al-
 ' ways have you in my Mind ;
 ' and I desire you'll put on my
 ' Mantle, that you may have me
 ' in your Thoughts, and pray to
 ' GOD that I may make a hap-
 ' py End.

Then *Barlaam* said : ' Your
 ' Motion liketh me well. So he
 put off his hairy Frock, and gave
 it to *Jehosaphat*, and he likewise
 gave him his Mantle, So both
 were pleased.

Jehosaphat then entreated
Barlaam to stay some time with
 him, to the end he might better
 instruct him concerning our Lord
JESUS CHRIST, which he
 willingly agreed unto.

Now *Lionone* and the Dam-
 sels, seeing this Merchant was
 Day

Day and Night with *Jehosaphat*, and that ten Days he had spent only in his Company ; it came in his Mind to see what he did : Wherefore presently repairing to his Chamber, he heard *Barlaam* preach of *Jesus Christ* : Then discovering himself unto him, saw he had made *Jehosaphat* a Christian, saying: Sir, Why have you thus deceived me ? 'Tis Death, you know, if I'll complain to your Father, who hath put me over you as a Guide, that you should not talk with any Man ; but you have beguiled me, by saying he was a Merchant, and I find him a Seducer, which speaks idle Words, whereby you are deceived, and hath made you become a Christian, believing in a Man, I know not who, Crucified, leaving the Precepts of our

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our Ancient Philosophers. How have you run into these Errors, to give Credit to this Ideot? I would have you know, were it not for the Duty I bear unto you, I would cause this Fool headlong to be thrown down into the Palace Yard.

Then said Jehosaphat, O Lionne, Know, this is a most Holy Man, whose Name is Barlaam, though thou callest him Fool; but he is a Servant of the Living GOD, whose Feet I am not worthy to kiss: For I was dead, and he raised me to Life; I was in Darknes, he hath enlightened me; I was in an Error, he hath brought me into the Right Way. I worshipped Idols, which are Devils, believing they were true Gods, but I was in

a false pernicious Opinion, and he hath Taught me to know Christ, who is God and Man, who Created Heaven and Earth, and all the Powers thereof.

Lionore understanding the Saying of *Jehosaphat*, presently departed out of the Palace, for Fear of the King, and for Grief that *Jehosaphat* was now become a Christian: then going to his House, he feigned himself sick, saying; ' For a Month I'll not ' return, that when the King shall ' hear *Jehosaphat* is Converted, I ' may excuse myself, and say; At ' *that time I was absent* : So by ' this means I shall escape the ' King's Wrath.

Now *Barlaam* would return to the *Desart*, giving *Jehosaphat*

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phat his Benediction: So embracing each other. *Jehosaphat* said: Pray to God that I may make a happy End, and that he may give me Grace to come into the Deserts to do Penance with thee. So *Barlaam* departed, and went to his Cell.

Now let's return to *Lionone*. When he was come to his House, he told his Wife he was very ill; so throwing himself upon his Bed, he began to weep. Then straitway one of the Damsels went to the King, and said: Sir, *Lionone* is fallen sick, and like to die.

The King was troubled thereat, and sent three of his Doctors to *Lionone's* House, to know what Disease he had.
Then

Then the Physicians went, and found him in Bed, but not sick at all: So returning to the King, they said: Sir, we have seen Lionone, and find he is in Bodily Health; but our Opinion is, he is vexed with much Melancholy.

The King thought with himself, Surely Lionone hath had some Difference with Jehoshaphat my Son, and for that cause he now keeps his Bed. Then calling one of the Damsels, he said unto her: Go presently to Lionone, and tell him, I will see him to Morrow, and will know what Disease he hath, because the Doctors inform me he ails nothing.

So

So she went unto him, relating what the King had said,

No sooner had she spoke, and hearing that the King would visit him, but presently he arose, putting on his Apparel, and fastening a Rope about his Neck, went to the King, kneeling before him, and wept.

The King seeing his strange Posture, how he came before him, marvelled greatly; so taking him by the Hand, he raised him from the Ground, and said: *Why art thou come thus, with a Rope about thy Neck?*

Lionone answered: My Lord, because I deserve Death; for you gave me your Son to keep, commanding no Man should see him;

him, least he should speak of CHRIST, which, to my power, I did obey: But, not long since came to the Palace a Man, desiring much to see your Son, saying, he would give him a Stone of a Marvellous Vertue, that he which hath it shall never die; for, if he were Blind, it would recover his Sight; if Lame, he should be made Straight; if Leprous, he should be clean. Then told the Porter Jehosaphat thereof, who desiring much to see this Stone, commanded he should forthwith come to him. Being before him, he took him by the Hand, and led him into his Chamber, where he remained Ten Days with him. This Merchant was a Christian, whose Name was Barlaam, perswading him to forsake our Gods, and Beleive in
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JESUS CHRIST, who, as he said, was Crucified of the Jews: And so by this means he is become a Christian.

When the King heard it, his Grief was much increased, not knowing what to do. Then went he presently to Jehosaphat, and said unto him: *Is this true that which I hear of you, that you give Credit to a Fool, who perswades you to leave our Law, to become a Christian, believing in him who was Crucified of the Jews?*

Jehosaphat said: I believe in My Lord JESUS CHRIST, which made Heaven and Earth, and all the Ornaments thereof. Then the King was much intrag'd, and taking him by the Hair,

Hair, threw him on the Ground, kicking his Body in that manner, as if he would break his Bones; and after said: *If thou wilt not quickly leave thy Opinion, and worship our Gods, and forsake Barlaam, that meer Impostor, thou shalt suffer an ignominious Death.*

Jehosaphat, nothing at all daunted, rose up and said; *My Father, now I see what your Love is to me; and not like a Father do you use me: For, as Children should be obedient to their Parents, so the Parents, above all others, should desire their Good; but that in me you debar, both in Riches, Health and Honour, adhering to Untruths, not discerning the Right Way: all which you do to me,*
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not wishing my Good, but Ill :
 for I was Blind, and full of Er-
 rors, Barlaam hath Enlightened
 me, and learned me the Truth !
 I was Poor, he hath Taught me
 to gain Heaven ; I walked the
 way of Sinners, he Instructed
 me in the way of Life ; I Worship-
 ped Idols and Devils, thinking
 they were true Gods, he hath
 Taught me to know my Re-
 deemer JESUS CHRIST :
 Therefore, Sir, this your Ill
 Usage doth much comfort me ;
 and I am willing to endure all
 Torments of Death for the Love
 of my Saviour : And farther know,
 I have no other Desire than to
 suffer Death for him who died
 for me, and satisfied GOD's
 Wrath for the Sins of his
 Elect.

The

Then stood up a Grave Baron, whose Name was Nardon, and said : Sir, if you please I will go talk with him my self, and doubt not, before Three Days are over, I'll make him leave the Christian Faith, and turn again to our Religion: besides, he shall obey you in all things.

The King said, I pray make haste, and do your best.

Then went he to Jehosaphat, saying unto him: O Jehosaphat, I much marvel of that which is spoken of thee; thou art Young, and Wise, and he on whom the Peoples Hearts are fix'd, whose Hopes Rest all on your Fortune; yet sufferest thou thy self to be deceived by a Buffoon,

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Barlaam, who hath
made you Believe in a Man
which was Crucified for the
People.

At these Words Jehosaphat
was mute, and after went into
his Chamber, where kneeling
on the Earth, he pray'd, that
CHRIST would put into his
Heart how to answer Nardon;
and also give him Power to
Convert him to the Faith. So
when he had ended his Prayers,
he returned to Nardon, begin-
ning to Dispute with him, say-
ing, How GOD made Hea-
ven and Earth; how Lucifer
sinned, and for that GOD threw
him into Hell; after, how he
made Man, who was called A-
dam; how he sinned also in
breaking GOD's Command-
ments,

ments, and how CHRIST
came into the World to reco-
ver Man from Sin, the which
he committed against G O D S
Law.

So spending the whole Day
in Disputing of Religion, Nar-
don, by his Talk, at last, was
Converted; Confessing his way
to be false and wicked, and Je-
hosaphat's most holy and just,
saying: Till now he was in an
Error, and for the future would
wholly dedicate himself to
CHRIST, and go into the De-
sart there to do Penance.

So he departed, and went to
a Priest, where he was Bapti-
zed, staying some time with
him, and after led a Solitary
Life.

When

IST When the King heard that
 reco- Nardon was also Converted, and
 which how Jehosaphat had made him a
 D's Christian, he much grieved, com-
 manding all his Barons to come
 before him, saying: My Lords,
 e Day Counsel me what I shall do with
 Nard my Son, for he hath Converted
 was Nardon, and made him of his
 is way Religion.

Then spake one, saying: Sir,
 in an go to Jehosaphat your self, and
 would shew him all the Favour you
 self to can, promising him Great Gifts,
 he De- using him with all Respect and
 Kindness, and doubt not but
 he'll do whatsoever you com-
 mand.

The King then thus advised,
 went unto him, and, in a Flat-
 tering way, laid, Jehosaphat,
 When D 2 thou

thou knowest there is none I
greater affect than thy self, and
that day I see thee not, my Mind
is much troubled; thou art my
chiefest Jewel, and thou art he
that must Rule the Kingdom af-
ter my Death.

Think therefore how much I
Love thee above any thing, be-
cause I suffer so much for thy
sake, taking no rest for thinking
of thy Good; yet thou requitest me
ill denying that which I would
have thee do, seeking thy own
Perdition and Ruin: There-
fore, my Son, please me in
this, it is a little thing which
I desire; so forsake your Reli-
gion, and Believe in our Gods.
I see the Danger which is com-
ing against me; for when my
Cavaliers, Barons, and Lords
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shall bear thou art a Christian,
they will not only scorn thee,
but Rebel against me : therefore
I pray thee, suffer not Barlaam,
that filthy Wretch, to seduce
thee into such Errors, nor be
thou a means for the loss of our
Kingdom.

Upon this Jehosaphat replied
and said : ' My Lord, I know
' you wish my good more than
' I can express, and your Love
' to me cannot be denied : ' Tis
' true, you are my Sovereign,
' and I am your Son, and know
' no Father e'er lov'd a Child
' like unto you : For this I am
' much oblig'd to you ; nor of
' my self can I merit the least
' of them, for you have nourish'd
' and brought me up with such
' care, that no Father, I do think,
D 3 ' ever

ever did the like : therefore I
 ought to honour you above all
 things. But then command
 me what is reasonable, with-
 out offence, and I will obey
 you : for in this World you
 take more Delight than in that
 above, where GOD is present.
 I shall much grieve for your
 Error, the which I see you are
 inclined unto ; for here you
 worship Devils, thinking them
 true Gods, and besides live af-
 ter Carnal Pleasures, where
 you should live after the Spi-
 rit.

And further know, in Hell is
 a place prepared for all which
 know not CHRIST, who
 must burn with the Devils,
 which I exceedingly grieve for.
 Therefore, Sir, I pray, leave
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your way, and turn to **JESUS CHRIST**, who is full of Mercy, and will pardon your sins, and at last, bring you to his Heavenly Kingdom, which shall never have end. You told me, if your Barons, Lords, and Cavaliers heard I was a Christian, they would Rebel against you, and put you out of your Kingdom, and quite dismiss me of my rights: For my part I am content, if I lose a Kingdom here, to gain eternal Life; and if I lose your Cavaliers here, to get the Company of Angels in Heaven: and if I lose the Treasures of this World, I shall enjoy those Celestial Treasures which never shall have end.

When *Augustine* saw the Resolution of his Son, that nothing

could dissuade him from being
 a *Christian*, he was much grie-
 ved, said: 'Now I see thou
 'deservest death. Then went
 he into his Palace, and sent for
 his Barons and Lords, saying:
 'Give me Counsel what I shall
 'do with my Son, who will not
 'be drawn from his Erroneous
 'Opinion.

Then one of the Chiefest re-
 plied: 'My Lord, hearken, if
 'you please, unto my Advice:
 'Proclaim throughout your King-
 'dom, whosoever shall bring
 'Barlaam alive into your Pre-
 'sence for his Reward shall have
 'a hundred Pounds: Besides, if
 'by chance is found any other
 'Christian, let him be brought
 'also. And if Barlaam be taken,
 'let Jehosaphat know of it, com-
 'manding

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manding him, as before he in-
structed your Son to the *Chri-
stian Faith*, so now he should
perswade him again to wor-
ship our God: and if *Barlaam*
denies to do it for Love, you
shall make him Perforce do it
by Torment.

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But if this *Barlaam* cannot be
found, then send for one of your
Eldett Savii, he whose Name
is *Nicor*, this Man much resem-
bles *Barlaam*: then cause him
to come before you, and Pro-
claim, That all Persons what-
soever, as well *Christians* as *Pa-
gans*, that will hear a *Disputa-
tion* between your Wise Men
and *Barlaam* concerning the *Pa-
gan* and the *Christian Religion*,
shall come securely to your
Court, without let or molesta-

' tion: and that which shall be
 ' judged best we will follow;
 ' and that which is not right we
 ' will despise. So when the
 ' People are met, you shall pro-
 ' pose this unto *Nicor*, That he
 ' with all his Power, shall for
 ' time defend the *Christian Faith*,
 ' but, in the end, shall be over-
 ' come by them, and shew that
 ' our Religion is truer than the
 ' *Christians*.

' Now when this *Disputation*
 ' shall be, let *Jehosaphat* your Son
 ' be there present: and when
 ' *Nicor* seems to have the worst,
 ' let him behold *Jehosaphat*, and
 ' say, O my Son, the *Christian*
 ' Faith, which I learned thee is
 ' false and wicked, but that of the
 ' *Pagans* is just and holy; and
 ' therefore, my Son, let us leave
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the Religion in which Iudas de-
ceived, and turn to the Pagan,
which is Just and Right. Now
when your Son beholdeth Ni-
cor, he will verily believe he
is Barlaam, because he is so like
unto him; so, by this means,
he'll be no more a Christian, but
turn to our Religion.

This Counsel of the Subli-
pleased the King well, and he
made it be proclaimed, If any
Man could find out Barlaam,
and bring him to the Court, he
should have a hundred Pounds:
Besides, if they met any Chri-
stians in their way, they also
should bring them before the
King. So many went to find
him; and as they travelled, they
saw two Hermits, one of which
had a Box of dead Mens Bones,
which

which always he had about him,
these they brought before the
King: He seeing them, asked
what they were? They answered,
'*Christians*, and kept in the
'*Desart* to do Penance; and
' those Bones which we carry
' about us, put us in Mind, ei-
' ther Eating or Drinking, of
' *Death*, having them always
' before our Eyes. And moreover
' these Bones were Mens, as we
' are now; and we shall be fo
' our selves: and when we look
' upon them, it makes us despise
' this Transitory World.

Then the King caused them
both to be imprisoned, saying,
He would do Justice upon them
himself.

Auenerio now hearing that
Barlaam could not be found, sent
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presently for *Nicor*, relating un-
 to him what *Barlaam* had done,
 and how he had Converted his
 Son: ' And I am informed (said
 ' he) thou art like him in all
 ' things; for that cause I have
 ' sent for thee, intending to have
 ' a Disputation of the *Christian*
 ' *Faith* against our Law, because
 ' *Barlaam* made *Jehosaphat* a
 ' *Christian*, and I would have him
 ' renounce that Religion, and
 ' turn again to ours: Now be-
 ' cause thou dost resemble him
 ' very much, I would have thee
 ' Counterfeit him, and that thou
 ' defend the *Christian Faith* for a
 ' time against the *Savii*; but, at
 ' last, be overcome by them:
 ' Then turning thy self towards
 ' my Son, thou shalt say: *Jeho-*
 ' *saphat, I was much deceived in*
 ' *the Christian Religion, and now*
 ' I

I find the Pagans much better,
and shew the Reason, saying:
The Christian Faith leads to
Perdition, but the Faith of the
Pagans leads to Salvation.

Then Nicor said: What your
Highness commands shall be per-
formed.

So the King went to Jehosa-
phat, and said, O my Son, Bar-
laam is now found, and come to
dispute against our Wise Men
concerning the Christian Religion
and the Paganism; and that which
is false we'll disallow.

Jehosaphat said: Sir, I am
over-joy'd, desiring you'll be
pleas'd to let me hear the Dispu-
tation, and see my Master Bar-
laam: the which he gave way
unto.

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Then caused the King to be proclaimed, That all Persons whatsoever, as well *Christians* as *Pagans*, that would hear a Disputation between *Barlaam* and the *Savii*, concerning the Principles of Religion, may safely come to his Court, without Let or Molestation, and not be question'd for any thing.

The Day being appointed, both *Christians* and *Pagans* came flocking thither, especially of the Learned sort; and when the Parties were ready, the King sent for *Jehosaphat*, whom he placed next unto him, and *Nicor* (called *Barlaam*) sat next to *Jehosaphat*. When *Jehosaphat* had well beheld *Nicor*, and taken a long time a full view of him, he was doubtful what to think;

think; sometimes he thought it was not *Barlaam*, otherwise he thought it was he, then whispering in his Ear, he said: 'O *Barlaam*, for ten Days together thou didst Instruct me in my Palace, and madest me a *Christian*, and now art come hither to dispute the Faith of *CHRIST* against the *Savin*; therefore, since thou hast preached *CHRIST*, suffer not thy self to be overcome, neither by Words nor Threatnings of the King; for in troth if thou dost, thou shalt surely die for it: therefore stand firm and stedfast to your *Tenets*, otherwise, in the Conclusion, it will be ill with thee.

When *Nicor* (called *Barlaam*) hear these Sayings, he was much de-

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dejected, and said: 'I think
 ' the Devil hath brought me hi-
 ' ther. Then thought he with
 himself what he should do; for
 should I suffer the *Savii* to have
 the better, *Jehosaphat* hath
 threatened to take away my
 Life; and if I suffer my self to
 be overcome, I shall ever here-
 after be in Disgrace with the
 King: therefore he said: 'I'll
 ' go the middle way; that is, to
 ' Commend the *Christian Faith*
 ' and the *Faith* of the *Pagans*
 ' also.

Now as *Nicor* Was a disputa-
 ting, the *Spirit* of GOD entred
 into him, and spake more higher
 Points concerning CHRIST
 than ever before was heard, and
 talked in so Lofty a Style, that
 he confuted all the *Savii*, so
 they

they had not a Word to say:
And whereas he should have
said, The *Christian Faith* was
False and Erroneous; on the
contrary, he said: The *Paganism*
was Wicked and Diabolical.

When the King saw that *Ni-
cor* had so disputed, and in that
manner confuted the *Sari*, and
also he was become himself a
Christian, his Grief was very
great, and thought it a thousand
years till the Disputation was
ended, so he thought to put him
to death.

After all was ended, *Jehos-
phat* took *Nicor*, and embraced
him in his arms, thinking he
had been *Balaam*, because of
the Words which he had spoken
and went to the King, desiring
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he would be pleased to let him stay that Night with him, which the King gave way unto, and bid Nicor the Morrow after he would come unto him: So Jehosaphat and Nicor (called Barlaam) went to the Gallilee, where Nicor related all the Doings of the King; and how he had plotted against the Christians, and that himself was no Christian, or Barlaam, but Nicor; and all he had said of CHRIST JESUS, and the Christian Faith, he spoke it by the Holy Spirit: so as he said, there is no contesting against the Truth, being assured the Christian Religion is the best, which ever hereafter I do mean to follow, and will both live and die in it.

Now

Now when *Jehosaphat* saw what had passed, and that he was not *Barlaam*, and was also become a *Christian*, he did much rejoyce thereat, praising GOD for his Conversion; so that Night they talked of Religion. No sooner did day appear, but *Nicor* took leave of *Jehosaphat*, and went to the *Desart*, where he lived a solitary Life.

The next Morning the King sent for *Nicor*; but it was told him, he was turned *Christian*, and gone to do Penance in the *Desart*.

Upon this Report the King was exceeding wroth, hearing he was Converted; and with all speed went to *Jehosaphat*, saying:

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ing: I would have you follow my Counsel, to forsake the Christian Faith, and observe the Pagans Law; which if thou refuse to do, thou shalt suffer most cruel Torments.

Jehosaphat nothing dismay'd
reply'd: Know, Sir, I will not
forsake my Lord CHRIST for
all the Torments you can inflict
upon me.

The King then said: Get thee
gone in an ill hour; cursed be
thou, and cursed thou art of me,
and cursed be the Day and hour
of thy Birth, that thou wert not
stified in the Womb. It was told,
and also prophesied, thou wouldest
be a Rebel, and a great grief un-
to me: but I promise thee ere long
thou shalt suffer an ignominious
death.

death. So he went from him, commanding the Guard not to permit any to come near him. Then in great fury he sent for the *Hermits*, and gave Sentence against them, to be dragg'd alive through the City, and three times about *Jehosaphat's* Palace, that the Sight of them might the more terrify him: who, when he saw the Cruelty of his Father, wept; and kneeling on the Earth, pray'd that he might be a Martyr, as those two *Hermits* were, to the end that he might obtain Eternal Life.

After three days, the King sent for his Barons, and said: Advise me, Whether I shall put *Jehosaphat* to death, or no: for if he lives, he'll always be a Christian, and convert all my Subjects to the Christian Faith.

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But one of the Wise Men, a Magician, said: Sir, it is not fit a Father should be the Author of his Son's death; for not only the People, but your own Conscience will exceedingly check you: therefore take my Counsel, and your Son shall be of our Religion.

The King said: What you advise me to, I will agree.

Then said he: Let Fifteen Young Virgins be found out, the fairest in all your Realm, none exceeding Sixteen Years old; cause all these to be put into his Palace, and to no other Person whatsoever; bid them use all the Delights and Pleasures as can be imagined, promising that Maid which can entice him to Carnal De-

Delight he shall be given unto
 her in Marriage. And I by my
 Art and Inchantations will cause
 the Devil to kindle both Heat
 and Lust in them: Now when
 he feels the Pleasures they will
 give him, he will then leave the
 Christian Religion, and turn to
 ours: And of this I'll give you
 an Example.

‘ There was a King, as your
 ‘ self is now, who for a long time
 ‘ had no Son; at last his Queen
 ‘ conceiv’d and brought him one:
 ‘ When he was born, he call’d his
 ‘ Name *Magi*, and said: I would
 ‘ know what Fortune the Prince
 ‘ shall have. His Savii told him,
 ‘ they found if he saw the Sun
 ‘ till fifteen years were past, he
 ‘ should be Blind.

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' Upon this, the King caused
 ' under-ground a fair Chamber to
 ' be made, adorned with beauti-
 ' ful Pillars, but no Windows
 ' appear'd where he was kept till
 ' the time was expir'd; after he
 ' came forth, and was shew'd
 ' divers things, as Jewels, Cabi-
 ' nets, rich Hangings, Women
 ' Fowls, &c. when he had view-
 ' ed the Women, he ask'd what
 ' they were call'd : a Lady mer-
 ' rily answer'd, We are called
 ' Devils. This passed for a time
 ' Then he was shewn other rare
 ' things: and when he had taken
 ' his full Sight, the King called
 ' him, and said; *My Son, which*
of these things which thou hast
seen dost please thee best ? ' He
 answer'd; *Those that are called*
Devils.

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' When

When *Avenerio* heard this, it pleased him well; so he caus'd fifteen Virgins, the choicest of his Kingdom, to be put into the Palace: then speaking privately unto them; he said; *If it be possible, entice my Son to carnal pleasure, and she that can do it, shall have him for her Husband.*

They all said, *We will use our best Endeavours.*

So the King departed from them, causing the Palace to be locked up.

Which *Jehosaphat* seeing, and finding none but those fair Maids, he began exceedingly to sigh, and was sore afraid lest he should by them be tempted to some sin; then getting into a cor-

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ner of his Chamber, and kneeling on the Earth, he said : O Lord CHRIST. which defendest those that call upon thee for help, keep me from these Infernal Spirits; having no power of my self to resist these Temptations, unless by thy gracious Goodness thou keep me from them; for I am near unto Death, forsaken of my Father, despised of the World, tempted of the Devil, and all the Faculties of my restless Soul are full of fear and terrour; therefore I pray thee be now my helper, and keep my Virginity from these wicked Fiends.

Now the Magician begins to conjure, and kindle Heat and Lust within him, if possible he should consent to those delightful

ful Uncleannes; the Devils tempting him, the Maids perswading him, and all to work his utter Perdition.

In this Perplexity three days were spent, and on the fourth the King sent to know whether he had yielded to their Temptations: They said, No. He asked the *Magician* the occasion why: he answered, He knew not: *But*, said he, *I'll go and conjure more forcibly.* Then he raised up Devils, and said: *I marvel you cannot make that Boy Jesholaphat to commit carnal Delight with one of the Maidens; go therefore and use the uttermost of your Power, otherwise I will torment you all much more.*

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Then one of the *Devils*, more crafty than the rest, put in the Heart of that Maid whom *Je- hoshaphat* loved best, to reason with him thus: 'Thou art young, so am I; thou art a Virgin, so am I; thou art a *Christian*, and I a *Pagan*: therefore thou mayst convert me to be a *Christian*, and gain a Soul to *JESUS CHRIST*, if thou wilt consent and take delight in me to be thy Wife, that so we may use Matrimony without sinning. Dost thou not see how comely I am? Take therefore pleasure in my Person, that we may have Children to be the Friends of *GOD*. Thou knowest *GOD* hath ordained holy Matrimony, and Saint *Peter* had both a Wife,

' and Children: So by this
 ' means we shall have Seats in
 ' Heaven. Thou also knowest,
 ' that when one Sinner turns
 ' to repentance, the Angels in
 ' Heaven rejoyce at his Con-
 ' version.

When *Jehosaphat* had heard
 this wise Speech of the Maid,
 how she would become a *Chri-
 stian*, and that Matrimony was
 holy, and should gain a Soul
 to G O D; and now by the
Devils provoked to Tempta-
 tion, and seeing the Beauty of
 this young Virgin, thought to
 consent to her desire: but sud-
 denly he heard a Voice, which
 said; *Jehosaphat, Forbear*. Then
 kneeling on the Earth, he pray-
 ed, and after he fell into a
 Trance, and saw the Glory of
 Heaven,

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Heaven, and his Creator, the Order of *Angels*, the *Patriarchs*, *Prophets*, and *Aposiles*, with a great number of *Martyrs* and *Virgins*, singing, and saying; *These are those that keep themselves undefiled from Women.* After he saw a Squadron of Men and Women, so beautiful and fair, that he could not be satisfied with beholding of them, and asked what they were?

He was told, *Virgins*, who kept themselves undefiled for GOD's sake, nor have not given themselves to carnal Pleasure, but strive against the *World* and the *Flesh*. If thou therefore preservest thy *Virginity* for GOD, thou shalt be placed among these. Then he

was shewed *Hell*, and saw *Lucifer*, and all the *Devils*, how they tormented Sinners, and heard great Shriecks and groans, with howlings of Men, so that he wept, and was sore afraid. Then he was told, Now he had seen those Pains, he should not sin, but keep his Virginity, and be merciful to the Poor, so thou shalt have the Glory which thou hast seen in the highest Heaven. But if otheewise thou dost, following the Pleasures of this World, and the carnal Delights thereof, thou shalt be thrown into that Gulf, there to burn with the *Devils* for ever, and never shall find Ease or Rest.

Now when *Jehosaphat* awak-
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the Torments which the damned do suffer; and for the fear which he had, remained so weak and infirm, that he could not rise: From thence forward fled from him all evil Temptations, and he never after would give way unto them.

The Maid seeing *Jehosaphat* so weak, sent presently to acquaint the King thereof, who came to the Palace, and seeing him in Bed, said: O *Jehosaphat*, tell me what is the Cause of thy Distemper.

He answered; 'Sir, you have
' a desire now to see me, and
' what lies in you, you have en-
' deavoured my Destruction; for
' if by your means I had lost my
' Virginity, then by your means

' I had utterly perished : but my
 ' Saviour took pity on me, and
 ' shewed me the Joys of Heaven,
 ' and Pains of Hell, keeping me
 ' from these Temptations, and
 ' after I came to my self, for
 ' fear which I had, I am now so
 ' weak that I can find no rest or
 ' ease, but when I think of those
 ' Celestial Joys which I saw in
 ' Heaven. Therefore, Sir, leave
 ' the Errors which now you are
 ' in, and give no more Credit
 ' to your *Idols* and *Devils*, which
 ' will bring you to *hell*, there
 ' to be tormented with Sinners:
 ' but turn to *JESUS CHRIST*,
 ' which will pardon you your
 ' Offences, and free you from
 ' the Infernal Pains, giving you
 ' Eternal Life which never shall
 ' have end.

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When the King heard these words, he laughed exceedingly, and went presently away, wondring at his Power which he then had to resist the Women.

So going to his Palace, he sent for his Savii, saying: *Counsel me what course I shall now take with my Son; Shall I put him to death, or keep him in Prison?*

Then one of them said; *Sir, it will be a great shame and grief unto you to think on such a course; because you are old, and have no other Son, and after your Death he is King and Patron of all your Realm: Therefore, in my Opinion, I think it best you should set him free,*

free, and like a Prince, to allow him Cavaliers and Attendants, with the fourth part of your Kingdom, that when he sees his own Greatness and Honour given him by his Subjects, he'll quite forget the Christian Faith, and turn to our Religion.

The King was much pleased with his Counsel; and went himself to *Jehosaphat*, saying: 'My Son, thou shalt now have thy Liberty: Besides, I will give thee the fourth part of my Kingdom, and some of my Cavaliers for thy Servants, because I love thee dearly.

Jehosaphat was overjoyed at these words, thanking the King for his Great Care of him.

Then

Then was sent to him Horses and Horsemen, with a number of Cavaliers that waited on him to a City in the Province of Gallia, called Uria, and gave him besides four of his wisest Counsellors: And being come in to Gallia, all the People came to see him, because he was so comely a Person.

And now being settled in his Signiory, he first caused the Treasure his Father had got to be brought unto him; and after sent for the Chiefest of his Realm, requesting them to set down such Cavaliers and Damfels which were poor and needy: that being done, he distributed the said Wealth through all the Cities.

Upon

Upon this, his Fame was such,
that the Hearts of the People
were settled on him.

Then he sent for fifteen Ba-
rons, the Chiefest of the Realm,
when they were come, he be-
gan to tell them of JESUS
CHRIST, and Preached so
much, that one part of them
were converted to the Faith:
Besides he had Power to raise
the Dead, to heal the Lame,
give Sight to the Blind, and
cleanse the Lepers. Then he
caused Churches to be built, and
destroyed the *Idols* and Temples
of the Pagans.

The Report of these things
went presently to his Father,
how most part of the Pro-
vince was Converted by him,
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and such *Christians* which for Fear were hid in Caves and Dens, by reason of *Avenerio's* Cruelty, all came out unto him.

Which the King hearing, took so much Grief, that he sent for his *Son*, saying: 'Tell me what course I shall take; for my Son hath Converted the Province of *Gallia*, destroyed our *Idols*, and ruined our Temples: what think you now, if I put him and his Fellows to death.

Then rose up a Grave Baron, and said; *It is a vile and base thing to strive against the Truth; if you do it against your Son, you kick against the Faith; for he hath preached JESUS CHRIST*

CHRIST *the true GOD:*
therefore I do confess my self a
Christian, *believing in him who*
died for me. So he departed
 from the King, and went to Je-
 hoshaphat.

When *Avenerio* saw the
 Chiefest, of his *Savii* was like-
 wise turned *Christian*, he trem-
 bled for fear; and said *O wicked*
and perverse Boy! *Cursed be*
the Hour wherein he was born.

Yet for all this, his Fame
 was so spread, by reason of his
 upright Life, that the Inhabi-
 tants of other **Nations**, not sub-
 ject to him, likewise became
Christians. Besides, *Avenerio*
 had one Province, the which had
 revolted ten years from his Go-
 vernment; but hearing of the
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purity and just Life of *Jehosaphat*, resign'd the whole Signiory to him.

Now when he had spent three Years in the Government, all the Countries his Father possesst were likewise Converted.

This News being brought to the King, and hearing also the Miracles which he did, he thought with himself; And why should I be stupified, seeing all my *Savii* whom I sent to him, are by him Converted, and my self so obstinate in my Opinion? I cannot therefore but believe, that this Religion is the truest, and all this while I have been in an Error. Besides, hearing of the daily Prayers which he pours out for me, doth

doth much enlighten my Understanding towards my Conversion, and therefore I am resolved to become a Christian.

These Thoughts much humbled the King; and he began greatly to repent, sending for his Barons and Savii, saying: *My Lords, the cause I sent for you is, to let you know the erroneous way I have a long time walked in, having persecuted the Truth (which is the Christian Faith) and followed our Wicked and Diabolical way in Worshipping of Idols: but being now better enlightened, and perswaded the Christian Religion is the best, and that it is only by this which we must be saved, am heartily sorry I have*
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so spurned against it, and in such a manner, that I am not worthy to breathe: Therefore I am resolved to go into Gallia, and throw down my self at Jehosaphat's Feet, beseeching him to pray for me, that GOD would pardon my great Rebellion.

Then presently with his Barons he took Horse, and went towards Gallia; which Jehosaphat hearing of his coming, with many of his Nobles met him on the way; then he alighted down, and kneeling before his Father there: Which the King seeing, dismounted off his Horse, and casting himself at his Feet, said; Till this Day, O my Son, I have gone astray, worshipping of Idols and Devils,
be-

(106)

believing they were Gods, and persecuting the Christians; therefore, I pray thee, pardon me for it; and beseech CHRIST JESUS to forgive my great Offences, not being worthy to lift up my Eyes to Heaven: And now, Jehosaphat, I am not only come, but also most willing to be made a Christian.

Now when he saw his Father's Repentance, lifting up his Hands to Heaven, he praised GOD for his Conversion.

So they rode towards the City with great joy and mirth, where they remained thirty Days.

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The King then journeyed towards *India*, together with *Jehosaphat* and his Barons. Being arrived, the People came to see him, because of his great Fame.

Then took *Jehosaphat* the Treasure his Father had got, and distributed it among the needy : Afterward he instructed the *Indians*, and brought them to the Faith.

Then he destroyed the Temples and *Idols*, and built Churches and Hospitals to the Honour of G O D.

After *Avenerio* had lived three Years a *Christian*, he died, and by Will gave great Immunities to the Poor.

Then

Then caused *Jehosaphat* a Hair Velt to be made, which he commanded to be put on the King, and gathered the Nobility and Chief Officers together, bearing the Corps into a spacious Court, where were assembled a multitude of People, saying unto them : *My Lords, and you my Loving Subjects, know how vile and base we are in this World ; you see an Object here : This King which was so powerful, and so Great, having so many Cities, Castles, and Signiories, persecuting a long time the poor Christians ; what's he now come unto ? Now he's Earth, and shall be persecuted of the Worms (which devour him) and turn unto dust. Where is now his Command, which had so many Possessions, and said to*
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his Barons; Come now and help me? Where is his Wealth and Treasure gone; his Jewels and costly Apperel? Behold him now, clad in a Hair Cloth; you now see his condition. When he liv'd all were happy of his Favour; now being dead, not a Kinsman will be buried with him. Therefore none ought to love this World, because the things thereof are transitory; but think always of Death, and how he must give an Account to GOD for his Sins: Therefore I pray leave off your wicked ways, and turn unto JESUS CHRIST.

Now when his Father was buried, he remained one Year in his Signiory; called the People together, and instructed them in the Faith.

After

After he told them he would do Penance in the *Desart*, and Leave his Kingdom to a Lord whose Life was Blameless, and to him he would give his Crown.

The People at these Words were much grieved, because he said he would depart from them. Then he sent for a Baron, whose Name was *Alfanes*, saying unto him ; I am confident of thy Fidelity and Trust, having had Experience a long time of it, and to thy care I am resolved to yield up my Kingdom and Territories : Therefore be well advised how you Govern my Subjects ; for it is only you I have chosen to that purpose

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(111)

This News could not but
make *Alfanes* glad, who said,
' My Lord, what you Com-
' mand in all things I will
' Obey.

So he made *Alfanes* King, at
which the People did much
grieve, because *Jehosaphat* re-
solved to leave them,

Then they said; ' ' Why will
' you go from us ?

He answered; *I leave with
you a good Shepherd; and know,
my Soul is dearer to me than all
this World's Riches.*

So he went from them to
his Palace. When Night was
come, after his first Sleep, he
travelled towards the *Desart*.

F

Now

Now when the People heard he was gone, they made after him, and brought him back to the City with great joy, settling him again in his Kingdom.

He had not long been there, but he summoned the People once more, and said: *My Lords, and you my Worthy Friends, I now see how great your Loves and Affections are towards me, for which I am ever much obliged to you, and would lose my Life to do you good: But when I think how dangerous it is for me, being but young, to govern a Kingdom of that weight, and inticed to all worldly Delight, I cannot but grieve to think on it, in regard of my Soul's good; for surely these Pleasures are great hinderances to my Salvation:*
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Therefore the burthen being so great, and too great for me to bear, I am resolved (as before) Alfanes shall be King.

Then he commanded he should be Crowned, and after taught him how he should Rule. So staying a few Days with them, he went afterwards towards the Desert.

The sorrow of the People was great for the Loss of their King, and went mourning to find him out again, but could not.

Now being come into the Desert, he much desired to find out Barlaam; so wandered all that Day, and eat nothing. Night being come, he espied a Fountain of pure Water,

where he refreshed himself with such wild Roots as he gathered in the *Desart*; but eating of them he found them unsavoury and bitter. Then he drank of the Water, and there rested that Night.

The next Day he travelled till Evening, and fed on the same Roots but not above a bit or two. When the third Day came, he was very hungry, and gathered more Roots, eating them with a good Appetite.

Thus he travelled one Month. not meeting any Man: At last he found a *Hermit*, for which he was overjoy'd, saying: 'G O D
' keep you, my Friend; know
' you in what place of this *De-*
' *sart* I may find a Holy Man
' whose Name is *Barlaam*?

The

The *Hermit* answered; *I know him not, but have heard much of him, to be both just and holy, and keeps in this WilderNESS.* So that Night he stay'd with him, and on the Morrow he departed.

When three Months were expired, he found another *Hermit*; and said; *GOD bless you, my Friend: The Hermit answered, 'Thou art welcome, my Son: 'What art thou? How camest 'thou hither? Whom dost thou 'seek?*

Jehosaphat said, *A Holy Man named Barlaam: can you tell me of him?*

The *Hermit* answer'd, 'I have heard of his Name, to be an
F 3 up-

‘ upright Man, and a Servant of
 ‘ GOD, who hath a long time
 ‘ kept here ; but I know him not.
 Then he staid with him a certain
 time, and departed.

Thus he spent eight Months in
 this Solitary Life : and wandring
 up and down, he met again
 with two *Hermits*, who asked
 him what he was, and who he
 sought for?

He answered; *I seek for Bar-
 laam the Servant of GOD, who
 keeps in this Desert to do Pe-
 nance.*

The *Hermits* said; ‘ It is al-
 ‘ most seven Years since he was
 ‘ with us, and said, He came out
 ‘ of *India* from a City of *Avene-
 rio*, to preach the Gospel to Je-
 ‘ hosaphat

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' *Jehosaphat* his Son, whom he
 ' converted to the *Christian Faith*;
 ' and then he went from us to his
 ' own Cell, but whither we know
 ' not.

When *Jehosaphat* heard that
Barlaam was in the Desert, and
 how to find him no Man could
 tell, he began to weep, desi-
 ring much to see him; so he
 stayed a while with them: then
 he took his Leave, sought six
 Months more, but could not
 hear of him.

Now when he had spent two
 full Years, and could by no
 means find him out, he resolved
 with himself to go no further
 but pass his time in some ob-
 scure place, and there he stay'd
 certain Days: At last his Heart

F 4 gave

give him still to go forwards :
 then he prayed, and said, O thou
Creator of Heaven and Earth,
 for whose Sake I have taken this
Pilgrimage upon me, assist me
now in this vast Defart, all other
hopes being taken from me, to
find out thy Servant Barlaam ;
so will my Faith be more confirmed,
and my Vows better performed,
both of me, and to thee, Am. N.

Having made this shorr Ejaculation, he proceeded on his Way ; and going down a Valley, he espied a far off a Lion coming towards him, at which he was troubled : then meeting with him, he began to crouch, and lick his Feet, which *Jehosaphat* seeing, marvelled thereat. So he went before him, and
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often looked back upon *Jehosaphat* in an humble and submissive way, which made *Jehosaphat* think some good was towards him. Thus he did for an hour or two, and then brought him to *Barlaam's* Cell, and so left him.

Then he entred in, but found no body ; so musing with himself what to do, at last *Barlaam* came, and seeing *Jehosaphat*, was much afraid, because a long time he had seen no Man.

Which when *Jehosaphat* espied, he caught him in his Arms, embracing him in such a manner that he could not move.

At this *Barlaam* was troubled, demanding what he was.

Then said *Jehosaphat* ; O Father, when first I entred into this Desert, and forsook my Kingdom, I was twenty Years Old ; two Years I have here sought you, but could not till now find you : therefore my Cloathes must needs be mean ; besides Heat and Cold, Rain and Snow, ill Diet, bare Lodging, hath altered my Body, as now you see ; therefore marvel not if I be so changed.

Then began he to tell, how like a Merchant he first came to him, and was the cause of his Conversion, and so recounted all things which formerly had pass'd between them.

When *Barlaam* heard the truth, fixing his Eyes upon him, he

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he said; *I am Jehosaphat the Son of Avenerio the King, which by your Prayers was converted.*

Barlaam replied, ' O my
' Friend, go from me; for thou
' art not *Jehosaphat*, but some de-
' lusion that wouldst deceive me;
' for *Jehosaphat* was Fair, but
' thou art Black; he was Fat
' and Comely, thou art Lean and
' Withered; he clad like a
' King's Son, thou art Naked and
' Beggarly: and now Seven
' Years are past since I left him
' in *India*, not above Fifteen
' Years Old, and thou seemest
' to be Forty: Therefore get
' thee gone, and trouble me not;
' for I think thou art some *Devil*
' that wouldest deceive me.

Then

he embraced him with great joy, and could not be satisfied, but held him in his Arms, marvelling he would leave such Honours and Riches, with other delightful Pleasures, to come so poorly into the *Desart*. Then when he saw how naked, lean, and withered he was grown, he said within himself, I am not worthy to touch so holy a Man: So they eat of such Herbs as *Jehosaphat* had brought. Being satisfied, *Barlaam* asked what was become of his Father? *Jehosaphat* told him of all things that had passed, and the Injuries that he did him: After, how he gave him the fourth part of his Kingdom, and was at last Converted by him to the Faith, wherein he continued three years, and then died; and how him-

himself governed the Kingdom one year, and left it to *Alfanes* his Charge.

Barlaam hearing the troubles which he had passed, and seeing how confident he remained in the *Faith*, thanked GOD, and so they continued seventeen years, spending their time in the *Desart*.

At length *Barlaam* in his sleep heard a Voice, saying; *Fifty four years thou hast done Penance here, serving me with all uprightness; now therefore know, within three days thou shalt leave this Life, and go to thy Rest.* Then called he *Jehosaphat*, declaring unto him what he had heard. So he fell sick; which when *Jehosaphat* did see, he exceedingly grieved, saying; *O Father, wilt thou leave me alone?*

When

When *Barlaam* saw him grieve,
he took pity on him, and pray'd,
saying; *Lord God, I beseech thee,*
let Jehosaphat also pass this Life
with me, that he may not be left
alone.

Then the Voice answered; *Je-*
hosaphat must remain a while
here, for Three Reasons.

The First is, That GOD will
give him greater Glory than
thou.

The Second, That he will make
him a greater Example to the
People.

The Third, That by his long-
Suffering he shall win more to
Christ.

Then he called *Jehosaphat,*
telling him all he heard in his
sleep;

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so he comforted him, and said ;
Be firm and patient to fight a-
gainst Devils, and the Tempta-
tions of the World : Instructing
 him from *Thursday* till *Sunday*
 how to carry himself. After he
 prayed for him, and died.

Then *Jehosaphat* made a
 Grave in the Cell, and put his
 Body therein, leaving it uncover-
 ed, because daily he would go
 see him, being much grieved for
 his Death.

After the Death of *Barlaam*,
Jehosaphat lived seventeen years
 in the *Desart*, leading so strict a
 Life, that other Hermits afar off
 came to be instructed by him.

Now on a day falling into a
 Slumber, he heard a Voice, say-
 ing ; *Prepare thy self to die, for*
within six days thou shalt go to
Bar:

Barlaam. Then he praised God,
 After that a Hermit which lived
 twenty Miles off came unto
 him, (who formerly had lived
 in his City, a faithful Friend of
 his) whom he found in his Cell
 very sick ; which the Hermit
 seeing, kneeled before him, and
 kissing his Hands and Feet, said ;
*My Lord Jehosaphat, GOD give
 you patience : and know I am a
 Hermit, sent by an Angel to bury
 thee, by thy Companion Barlaam.
 I know thou art the Son of Ave-
 nerio the King, and hast been here
 thirty six years ; and now I am
 come to tell thee, that within six
 days thou must change this mortal
 Life, and I am to be with thee
 at thy last Dissolution.*

Then Jehosaphat thanked God,
 and instructed the Hermit, re-
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counting unto him all his Life
past, and according to the time,
died.

So the Hermit took his Body,
and buried it in a Grave by *Bar-*
laam; after he locked up his
Cell, and went unto *Gallia*,
the Realm of *Jehosaphat*, where
he found *Alfanes* the King, to
whom he told, that both *Jeho-*
saphat and *Barlaam* were dead,
and how he had buried them
close together. Upon this news
Alfanes was much grieved:
then calling his Nobles, he said;
My Lord, I am resolved to go
with this Hermit to visit the Bo-
dies of Jehosaphat and Barlaam,
and after to bring them into this
City with as great Solemnity as
may be.

My. / A

So

(128)

So the day being appointed, *Alfanes* with his Barrons went towards their Sepulchres, where they went with a multitude of People going likewise to see them. Now *Alfanes* being come, he caused their Bodies to be taken up, and each of them to be put into new Coffins, carrying them into *India*, where he built a Sumptuous Church, as also two Sepulchres of pure Gold, adorned with Stones of great Value, there to remain to their perpetual Remembrance.

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